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COMMUNICATIONS.

For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(*Continued.*)

The spirit of prayer which I have thus far described, is perpetually liable to degenerate. It cannot be maintained without continual watchfulness and self-denial. It is a peculiar spirit. It requires great stability of purpose, and singular devotedness of soul. It demands a continual series of self-denying duties, like cutting off the right hand, or plucking out the right eye. The man who would maintain it, must emphatically live for God. He must live as seeing Him who is invisible. He must live absolutely above the frowns and flatterers of this world; and be able to say with an apostle, none of these things move me. He must also know something of the wiles of the adversary, that he may resist them. He must be prepared for perils among false brethren, and for severe trials amid the household of faith. In these things, especially, the disciple is not above his Master, nor the servant above his Lord. The history of prophets, apostles, reformers, and promoters of revivals, is, in this respect, perfectly similar. Whatever others may have seen, the men who have been forward in promoting the spiritual interests of Zion in their various stations, have in every age had abundant occasion to know the conflicts, the dangers, and the privations, to which I allude.

To maintain for a short time, while others around us are doing it, an unusual spirit of prayer, is comparatively easy. Hence, in every general revival, we almost uniformly see, in the first instance, that only a little band are among the wakeful. As the work advances, the numbers gradually increase; and as it recedes, they are found to diminish. The great proportion of the church remain inactive, till they can no longer be in doubt as to the existence of the work. Then, as the holy flame is seen to rise, they begin to approach it, at an easy and comfortable rate, as if personal enjoyment in religion were the chief object before them. While yet the ice of indifference does but begin to melt within them, they begin with lightness of heart to rejoice. The substance of their language is—"I am warm: I have seen the fire." They love the cause, and have some anxiety for its success; yet they have little feeling of personal responsibility respecting it. Others may travail in birth for souls; but these chiefly content themselves with rejoicing that sons and daughters are born into the kingdom of the Redeemer, and that they themselves are so abundantly blessed with the happy sight. As the flame rises higher and higher, they rejoice more and more; and not unfrequently they would be seen to rush into it tumultuously, were they not restrained by the precepts and the example of those who are penetrated with the deepest solemnity, filled with trembling interest for souls, and awake to every feeling and effort of individual responsibility. As, on the other hand, the work begins to decline, as the flame is seen to diminish, these Christians are the first to retire from the field. Some will go to their farms, and others to their merchandise, still blessing themselves that they have seen so great a revival. Or, perhaps, in the very height of the work, they will become alarmed at some sudden onset from the enemy, and retire precipitately from the field, without the least ceremony or compunction.

Now I am by no means saying, that the latter have had no true enjoyment in religion, or that they have not been benefitted by the work; nor yet would I pretend that they have, on the whole, for any length of time, been a direct hindrance to its progress. But there is one thing that I may venture to affirm, without hesitation; they have not drank so deeply into the spirit of the revival, as to become efficient instruments in its promotion. God has honoured himself chiefly through other vessels of clay, while these have been comparatively empty and unemployed. The one class have laboured in trembling anxiety and brokenness of heart; the other have looked on with comfort and satisfaction, and rejoiced at the progress of the work. The former have fasted and wept before God—have wrestled with him in faith, and prevailed; the latter have wished them well—have asked God to bless them; and he has done it, perhaps, partly in answer to their request. Nothing is more evident, however, than that the chief burden of the work has rested upon the humble, the believing, the self-denying, the supplicating few, while the rejoicing many have known little or nothing of that soul burthening responsibility which is the never failing concomitant of prevailing prayer. The little band have nothing to boast of; they will still count themselves unprofitable servants, and humble themselves in view of their countless deficiencies. The many, then, have doubtless more cause for shame and confusion of face, than for self-complacency; and with this remark I shall take my leave of them, while I proceed in the next place, to show some of the ways in which the true revival spirit is found to degenerate. But, christian reader, to which of these two classes would you choose to belong? If to the former, then pray, and wrestle, and agonise, and labour, in the face of every obstacle, till you prevail: But if to the latter, then remember, that the blessing of souls ready to perish will not rest upon you. If, indeed, you are not a hindrance to the work, which needs to be removed out of the way, you are not to be regarded as an instrument in its promotion. If all were like you, and would remain so, then should we have reason to tremble, lest the blessed work would for ever cease from the land.

(*To be continued.*)

For the Western Recorder.

MISTAKES.—No. III.

It is not enough considered by those who preach the gospel, that their success depends more upon the effect of divine truth as a message from God, than upon the trappings with which it comes. Hence one man having chosen an important truth as the foundation of his discourse, labours by dint of accurate reasoning to produce the desired effect. But if we attend carefully to the mode of composition and delivery, it will be evident that the man himself intends, by his own sagacity in discovering reasons, and his own adroitness in presenting them to the minds of others, to produce an effect which the simple truth plainly presented would not. Here "the words of man's wisdom" seek to usurp the place of that powerful agent which God has been pleased to style "the foolishness of preaching."

Another preacher is no less solicitous to find out smooth words, to enchant, as it were, his hearers, and by some mysterious power of language, to effect a renovation in hearts where the naked "sword of the Spirit" would fail to pierce. But it were well, if smoothness of *speech* alone, were studied by this man. It too often happens that smoothness of doctrine is also sought. For the words of God, which might prove "a hammer to break in pieces the flinty rock," are substituted, perhaps, those milder notions which the wisdom of modern times declares to be more suitable to a refined and enlightened people.

A third comes down upon us with all the thunder of a Demosthenes. He has sought out strong language; he makes large and powerful gestures. The spirit of the whole *is*; if, my hearers, you will not listen to the still small voice of God, you must hear the trumpet of his herald. In all these cases we see too much of the man. An audience may admire the skilful, though often incomprehensible reasoning of the first; may listen with raptures to the honied words and silver tones of the second, and stand amazed at the eloquence of the third; but the message from God is often forgotten. This message is, in fact, often used as a kind of introduction, and seemingly not supposed by either speaker or hearer, to be the grand object of attention.

Volumes of instruction upon this subject may be drawn from the fact, that the gospel minister is only an ambassador. He who goes upon an embassy to a foreign court, does not expect that the success of his negociation is to depend so much upon his mode of delivering the message, as upon the importance of the subject, and the respect due to the government by which the message is sent. The man might be contemptible; but to despise his message, when faithfully delivered, might be too hazardous a course.

There are those who understand this, and handle the word of God very differently from those before mentioned. They feel that they are ambassadors of God to a rebel world; that they are commissioned to speak "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." They will reason to show the application of the truth discussed to their hearers, will clothe their ideas in the simple language of ardent feeling, and make gestures, because every power of body, as well as soul, is brought into action by the importance of the subject presented. They see before them a multitude of guilty rebels; hanging over them a portentous cloud, ready to rain snares, fire and brimstone, and an horrible tempest. But a God of mercy stays the storm, till his messengers can say to every one—Flee, O, flee for your life!! But even while the shelter is pointed out, an arrow from the quiver of the Almighty, pierces a delaying soul, and sinks it forever. What shall the messengers of God do here? Shall they coolly reason with a few self-blinding individuals, till the mass have perished? Shall they attempt to strew flowers in the path that leads from the dangerous exposure? Would they not rather press upon each individual their message from God; feeling that if such a warning from such a source could fail of effect, these "despisers must wonder and perish."

C. S. A.

For the Western Recorder.

THE MORAL WILDERNESS.

MR. EDITOR—Not long since, I noticed an article in "The Christian Advocate and Journal," in which the writer complains of misrepresentation, in calling the valley of the Mississippi "a moral wilderness." He thinks it improper to speak of that region of country in such terms, because there is a number of preachers in it, and because there have been in it, and still are, very considerable revivals of religion.

But are we guilty of exaggeration, or of misrepresenting facts, when we call that vast extent of country, "a moral wilderness?" If I understand what is intended by the phrase, it denotes a population not supplied, or at any rate but partially supplied, with the means of religious instruction, such as bibles, and a faithful ministry. And is that portion of our country well supplied with such means? True, it is long since I was there in person; but if any credit may be given to the testimony of those who have recently visited it, or of such as are now on the ground, or such as are continually uttering the Macedonian cry, "Come over and help us," we must infallibly conclude, that there is a great want of "men and means." If these men, who *see* "the nakedness of the land," do not bear false witness, there are very many—yes, thousands and tens of thousands, who are destitute at once of bibles, and of preachers of any denomination; while thousands more, under the tuition of Jesuits, and other Romish priests, are, of course, in a worse condition than their neighbours, because they are becoming strongly fortified against the truth, and against the use of the legitimate means of grace. Though this should not prove to be the most dreary wilderness in the world, I should think that on the whole it would bear the name, without any hyperbolical use of language.

But perhaps the writer above alluded to would think it still more strange and wicked, if any of our great cities were to be called a "moral desert." Yet what shall we say of a city, which, besides all the "church going people," contains more than sixty thousand, who attend no place of public worship? And how far should we be obliged to go to find such a city? Not out of the United States of America surely.

But again: It is understood that there are more ministers in the state of New-York than in any other of the United States; yet many sections are but partially supplied with preaching. Some are destitute of bibles; and many places, to my certain knowledge, are made very barren, by the prevalence of infidelity, in its various grades of deism, unitarianism, and universalism, down to the mere nothingarian; while the Sabbath of the Lord, the house and ordinances of God, and the name of God himself, are treated with the utmost contempt by thousands of citizens? What is all this but moral desolation and sterility?

Indeed, sir, I think it can be shown, that in the most highly favoured towns in the state of New-York, not more than one fourth of the inhabitants are professors of religion of any name. What, then, is the condition of the rest? Is there not cause to weep over the desolations of Zion? to weep over the desolations of a desert land? This desolation, too, is perpetually enlarging. The proportion of the wicked is actually gaining upon us, in despite of all our efforts. This I intend to show in another article.

Your's, &c. D.

P. S.—I forgot to name the multitudes of Indians, in the valley of "the father of waters," who are still in a heathen state.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XXII.

In a quotation, which my last number contained, from a decision of the supreme court of the United States, it is said:—"That the Indian right of possession has never been questioned;" and that "it has never been contended, that their title amounted to nothing." This decision was pronounced in 1823. Since that time, the politicians of Georgia have strenuously contended, that the Indian title amounts to nothing.

In a report of a joint committee of the Legislature of Georgia, which was approved by the Senate of that state, December 27, 1827, are found such passages as the following:—

The committee say that European nations "asserted successfully their right of occupying such parts" of America, "as each discovered, and thereby they established their supreme command over it."

Again: "It may be contended, with much plausibility, that there is, in these claims, more of *force*, than of *justice*: But they are claims which have been recognised and admitted, by the whole civilised world; and it is unquestionably true, that, under such circumstances, *force* becomes *right*."

The committee suppose that "every foot of land in the United States is held" by the same title.

The committee say, that it is contended, that, by the compact of 1802, "a *consideration* was contemplated to be paid by the United States to the Indians, for their relinquishment of this title; and therefore that it was of such a character as was entitled to respect, and as could not be taken from them unless by their consent." The committee add, "But we are of a different opinion."

"Before Georgia became a party to the articles of agreement and cession, [the compact of 1802], she could rightfully have possessed herself of those lands, either by *negotiation* with the Indians, or by *force*; and she had determined, in one of the two ways, to do so; but by this contract she made it the duty of the United States to sustain the expense of obtaining for her the possession, provided it could be done on reasonable terms, and by negotiation; but in case it should be necessary to resort to *force*, this contract with the United States makes no provision. The consequence is, that Georgia is left untrammelled, and at full liberty to prosecute her rights in that point of view, according to her own discretion, and as though no such contract had been made."

The committee give it as their opinion, "That the right of soil and sovereignty was perfect in Great-Britain; that the possession of the Indians was permissive; that they were under the protection of that government; that their title was temporary; that they were mere tenants at will; and that such tenancy might have been determined at any moment, either by negotiation or force, at the pleasure of Great-Britain."

The words printed in italics are thus distinguished by the committee.

It might be difficult to tell which is the most remarkable, the reasoning or the morality of these extracts.

The committee argue, that, as there is no provision in the compact of 1802, by virtue of which the United States are bound to use force upon the Indians, it follows that Georgia has a right to apply force whenever she pleases. This is one specimen of the logic. Again: To most people there would seem to be weight in the remark, that, as the Indians were evidently to receive a *consideration* for their lands, they must have a title which should command respect. But no: In view of this statement, the committee come to a different conclusion. Here is another specimen.

The morality of the doctrines inculcated by the Georgia legislature may be sufficiently understood by the broad positions, that discovery gave absolute title to Europeans; that the title of the original inhabitants was permissive; that it was a mere tenancy at will, (which is no title at all); that the discoverer might determine the tenancy *at any moment*, by negotiation or force; and that, as all European governments are alledged to be agreed in these principles, "*force becomes right*."

The inhabitants of North-America might therefore have been rightfully driven into the ocean, "*at any moment*," when the discoverers should have been willing and able thus to drive them. It is to be inferred, that Cortes and Pizarro were only executing the lawful commands of the King of Spain, when they were taking possession of Mexico and Peru, which, according to this doctrine, rightfully belonged to him; though, in doing so, they were under the unpleasant necessity of murdering the original inhabitants.

The committee are entirely mistaken, in point of fact, when they say, that "every foot of land in the United States is held" by such a title as has been described; that is, a title in the European sovereign, which, on the moment of discovery, supplanted and subverted all the rights of the natives to the lands, on which they were born, and of which they were in full possession. It may be truly said, that there is not, within the limits of the United States, as fixed by the peace of 1783, a single foot of land held, as against the original inhabitants, by the title of discovery alone. Incomparably the largest portion of the territory, within the above mentioned limits, has been purchased of the Indians. Some small portions have been conquered; the original owners having been nearly exterminated in war, or driven from their lands by a superior force, or compelled to cede them, as the price of a pacification. But in all these cases, the wars had some other origin, than an attempt to enforce the title of discovery. The politicians of Georgia are requested to produce a single instance, after the settlement of the Anglo-American colonies commenced, of any English sovereign, or any colonial governor, or any colonial legislature, or any state legislature, anterior to the treaty of the Indian Spring in 1825, having assumed the right of taking forcible possession of Indian country, at any moment, by virtue of the title of discovery, and without any regard to what the supreme court has called "the just and legal claim" of the natives to retain possession of their country. The exclusive right *of extinguishing the Indian title*, or what has usually been called the right of pre-emption, is a totally different thing from this all-absorbing and overwhelming right of discovery, on which Georgia now insists. If a single instance of such an assumption can be produced, let it be brought forward. Let us contemplate the circumstances in which it originated, and examine its claims to respect. Thousands of instances can be adduced, on the other hand, of acknowledgments made by emigrants from Europe, and by rulers of every grade, from the highest to the lowest; acknowledgments which admitted the perfect right of the Indians to the peaceable possession of their country, so long as they chose to retain it.

But if all the governments of Europe had, during the three last centuries, held the doctrine now so warmly espoused by Georgia, how utterly vain would be every attempt to defend it, or to make it appear otherwise than tyrannical, cruel and abominable! Not all the monarchs of Europe, nor all the writers on the laws of nations, nor all the power and all the sophistry in the world, could alter its character, or convince an honest, candid, intelligent man, that it is entitled to the least respect. What is this doctrine, so necessary to the present claims of Georgia? It is neither more nor less than the assumption, that the circumstance of an English vessel having sailed along the American coast, from Cape-Hatteras to the Bay of Fundy, as the case might be, gave the English king an absolute and perfect title, not only to the coast, but to all the interior; and that he might therefore empower any of his subjects to take forcible possession of the country, to the immediate exclusion and destruction of the original inhabitants.

In the history of the slave-trade, we have a perfect exhibition of the total inefficacy of human law to sanction what is flagitiously immoral; especially after the eyes of mankind are fixed upon it. For more than two hundred years, the principal powers of Europe legalised the slave-trade. The judicial tribunals of all countries sustained it by their decisions. It was universally established and assented to. But was it right? The voice of the world has pronounced its irrevocable sentence. It is now piracy, and to have been recently connected with it, is indelible infamy. But is it more clearly wrong to take Africans from their native land, than it is to make slaves of the Cherokees upon *their* native land? or, on penalty of their being thus enslaved, driving them into exile?

It may be supposed that this is too strong a representation of the case; and that it would be no very serious calamity to the Cherokees, if they were to come under the laws of Georgia. One would think, however, that the spirit of the report, from which quotations have been made, must be an indication of what is to be expected from Georgia, in the way of systematic legislation on the subject.

One law has already been enacted, with the direct view of extending the jurisdiction of Georgia over the Cherokees. It was approved December 20, 1828, and deserves a particular consideration.

The first five sections divide that part of the Cherokee country, which falls within the chartered limits of Georgia, into five portions, attaching each one of these portions to a contiguous county of Georgia.—The sixth section extends the laws of Georgia over white residents within the limits above mentioned; and the seventh declares, that, after June 1, 1830, all Indians "residing in said territory, and within any one of the counties as aforesaid, shall be liable and subject to such laws and regulations, as the legislature may hereafter prescribe."

Sec. 8. "That all laws, usages, and customs, made, established, and in force, in the said territory, by the said Cherokee Indians, be, and the same are hereby, on and after the first day of June, 1830, declared null and void.

9. "That no Indian, or descendant of Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness, or a party to any suit, in any court created by the constitution or laws of this state, to which a white man may be a party."

Under the administration of this law, a white man may rob or murder a Cherokee, in the presence of any number of Indians, and descendants of Indians; yet the offence could not be proved. That crimes of this malignant character would be committed, is by no means improbable; but assaults, abuses, and vexations, of a far inferior stamp, would render the servitude of the Cherokees intolerable. The plan of Georgia is, as explained by her senate, to seize five-sixths of the territory in question, and distribute it among her citizens. If a Cherokee head of a family chooses to remain, he may possibly have his house and a little farm assigned to him. This is the most favourable supposition. But his rights are not acknowledged. He does not keep the land because it is his own; but receives it as a boon from Georgia. He will be surrounded by five white neighbours. These settlers will not be from the more sober, temperate, and orderly citizens of Georgia, but from the idle, the dissolute, the quarrelsome. Many of them will hate Indians, and take every opportunity of insulting and abusing them. If the cattle of a Cherokee are driven away in his presence; if his fences are thrown down and his crops destroyed; if his children are beaten, and his domestic sanctuary invaded; whatever outrage and whatever injury he may experience, he cannot even seek a legal remedy. He can neither be a party nor a witness. He has no friend who can be heard in his behalf. Not an individual can be found, who has any interest in seeing justice done him, and who, at the same time, has any power to serve him. Even the slaves of his new neighbours, are defended by the self-interest of their masters. But he has not even this consolation. He is exposed to the greatest evils of slavery, without any of its alleviations. Every body is let loose upon him; and it is neither the interest nor the inclination, nor the official duty, of the white settlers, to defend him. Every body may destroy his property; but nobody is bound to keep him from starving, when his property is gone. How long could a Cherokee live under such treatment as this?

Accustomed from his birth to feelings of entire equality and independence, he would find himself at a single stroke, smitten to the earth, and there held, till manacles of a most degrading vassalage were fastened upon him. As soon as the net of Georgia legislation is sprung over him, he is equally and instantly exposed to public persecution and private indignity. He feels himself to be a vagabond, even while standing upon the very acres, which his own hands have laboriously subdued and tilled; an outlaw, in the house which he has erected, and made comfortable for himself, and which, to a white man, would be a castle; a trespasser, for innocently treading the soil of his native forests; an intruder, for drinking the pure water of his native springs, or breathing the air of his native mountains; a stranger, among his neighbours; an alien, on the spot where he was born.

Who are the human beings, thus suddenly brought into so deplorable and abject a condition? Are they Caffres and Hottentots, skulking through the woods, in a state of nudity, or covered only by a few shreds of tattered sheepskin? Are they runaway slaves, pursued by the vengeance of exasperated masters? Are they Ishmaelites, waylaying the path of inoffensive travellers, and their bands reeking with the blood of recent murders? Are they bands of ruffians, collected from the worst among the discharged tenants of our penitentiaries? Have they invaded our settlements, driven off the inhabitants, and established themselves in an unrighteous possession, of which they are about to be divested? What is their character, and what is their crime, that their lands are to be divided, and their persons and families to be put beyond the protection of the law?

If they were Caffres, or Hottentots, they should be dealt with kindly; and should be compassionated in their ignorance and degradation. If some of them were Ishmaelites and renegadoes, they should be tried in a regular manner. The innocent should not be punished with the guilty. The guilty should not be punished without a trial; and neither the innocent nor the guilty, should be delivered over to private malice.

How would an intelligent foreigner, a German, a Frenchman, or an Englishman, be astonished to learn, that the Cherokees are neither savages, nor criminals; that they have never encroached upon the lands of others; that their only offence consists in the possession of lands, which their neighbours covet; that they are peaceful agriculturalists, better clothed, fed, and housed, than many of the peasantry, in most civilised countries; that they have sustained diplomatic relations with the whites, at different periods, from the first settlement of the contiguous territory by Europeans; that these relations have ripened into a firm and lasting peace, which has not been broken by a single act of hostility for forty years; that the peace thus cemented is the subject of numerous treaties, the bases of which are a sovereignty of the Cherokees, limited, in certain respects, by express stipulations, and a guaranty, on the part of the United States, of protection, and inviolate territorial limits; that the treaties have been the foundation of numerous legal enactments for the protection of the weaker party, whose title has been pronounced, by the highest tribunal in our country, to be worthy of the respect of all courts, till it be legitimately extinguished; that the Cherokees are not charged with having broken their engagements, or done any thing to forfeit the guaranty, which they had received as the indispensable condition of their grants to the United States; that they have always been called brothers and children by the President of the United States, and by all other public functionaries, speaking in the name of the country; that they have been encouraged and aided in rising to a state of civilisation, by our national government, and benevolent associations of individuals; that one great motive presented to their minds by the government, has uniformly been the hope and expectation of a permanent residence, as farmers and mechanics, upon the lands of their ancestors, and the enjoyment of wise laws, administered by themselves, upon truly republican principles; that, relying on these guaranties, and sustained by such a hope, and aided in the cultivation of their minds and hearts by benevolent individuals stationed among them at their own request, and partly at the charge of the general government, they have greatly risen in their character, condition, and prospects; that they have a regularly organised government of their own, consisting of legislative, judicial, and executive departments, formed by the advice of the third President of the United States, and now in easy and natural operation; that a majority of the people can read their own language, which was never reduced to writing till less than seven years ago, and never printed, till within less than two years; that a considerable number of the young, and some of the older, can read and write the English language; that ten or twelve schools are now attended by Cherokee children; that, for years past, unassisted native Cherokees have been able to transact public business, by written communications, which, to say the least, need not fear a comparison, in point of style, sense, and argument, with many communications made to them by some of the highest functionaries of our national government; that these Cherokees, in their treatment of whites, as in their intercourse with each other, are mild in their manners, and hospitable in their feelings and conduct; and, to crown the whole, that they are bound to us by the ties of christianity which they profess, and which many of them exemplify as members of regular christian churches.

These are the men, whose country is to be wrested from them, and brought under the laws of Georgia, without their own consent. These civilised and educated men; these orderly members of a society, raised, in part, by the fostering care of our national government, from rude materials, but now exhibiting a good degree of symmetry and beauty; these laborious farmers, and practical republicans; these dependent allies, who committed their all to our good faith, on the "guaranty" of Gen. Washington, the "assurance" of Mr. Jefferson, and the re-assurance of Gen. Jackson and Mr. Calhoun, sanctioned, as these several acts were, by the Senate of the United States; these "citizens of the Cherokee nation," as we called them in the treaty of Holston; these fellow Christians, regular members of moravian, presbyterian, baptist, and methodist churches, *fellow-citizens with the saints, and of the household of God*, are to be suddenly brought under the laws of Georgia, according to which they can neither be witnesses nor parties, in a court of justice. Under the laws, did I say? It is a monstrous perversion to call such a state of things, living under law. They are to be made outlaws on the land of their fathers; and, in this condition, to be allowed the privilege of choosing between exile and chains.

But who are the men, that impose so fearful an alternative? and what is the government, that hesitates to redeem its pledge? Is it some rotten Asiatic despotism, sinking un-

der the crimes and corruptions of by-gone centuries, feeling no responsibility, and regarding no law of morality or religion? Not so. It is a government which sprung into existence with the declaration "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." From a government thus established, this flagrant wrong is apprehended; and from a people, who boast that they are the freest and most enlightened community on earth; who insist on the right of every community to govern itself; and who abjure the very idea of foreign dictation. WILLIAM PENN.

From the Vermont Chronicle.

THE SABBATH.

What if there had never been an instance of sabbath-breaking in the world? In other words, what if all men had kept the Sabbath, from its first institution?

To answer this question, we must know when it was instituted. On this point, we may notice,

1. The fourth commandment, Ex. xx. The language of the command, "*Remember* the Sabbath day," implies that the day was already known.

2. The transactions recorded in Ex. 16, shows, that the Sabbath was then known.

3. It is evident from Gen. xxix, 27, that the division of time into *weeks* was in use in the time of Jacob.

4. It appears from Gen. viii, 10—12, that Noah observed periods of seven days each. So far we find intimations, not of the institution of the Sabbath, but of a Sabbath already instituted and known.

5. Gen. ii, 2, 3, we find an account of its institution, at the close of the first week of *time*. Either the Sabbath was instituted then, or we have no account of its institution, and no means of ascertaining its origin.

What then, if all men, from the beginning, had kept the Sabbath?

But we are not yet ready for the answer. What is it to keep the Sabbath?

1. It is to rest, in body and mind, from worldly pursuits; from those pursuits, which, when followed as the great objects of life, lead men to forget and neglect God, and injure each other. Is. lviii, 13.

2. It is remembering, every week, that the LIVING GOD, and no other, is the Creator and Lord of all things, even of ourselves. Ex. xx, 11.

3. It is calling to mind, that this our CREATOR and LORD claims our obedience; especially, that he claims the right to call us away from such employments as he may happen to choose, to such as He sees to be for our good.

4. It is a practical acknowledgement of his claim, by an act of obedience to one of his commands, that which enjoins the Sabbath.

5. It is, for such as are not detained by the providence of God, to assemble for instruction in the knowledge of God, and of his law. The use of beasts in assembling, was lawful, and not disapproved by the prophets. 2 Kings, iv, 23.

What, then, if all men, from the beginning, had kept the Sabbath?

Evidently, *idolatry*, and all its abominations and cruelties, would have been excluded from the world.

The Hebrews, and neighbouring nations, would never have "caused their children to pass through the fire unto Moloch."

The Greeks, Carthagenians, and other ancient nations, would never have offered human sacrifices. At Carthage, on important emergencies, a child of some noble family was sacrificed to Saturn. It was placed on the sloping arms of the image, and rolled alive into a heated furnace below.

The idolatrous nations of northern Europe offered human victims, at the bidding of the Druids.

Juggernaut, in India, has had his annual feast of human victims for an unknown number of ages. For a great distance around the seat of his worship, the ground is white with the bones of his victims.

Heathenism in Africa, devours its multitudes. At Coomassie, within a few years, as we learn from the chief of a British embassy, TWO THOUSAND prisoners of war were sacrificed, at a single funeral. The embassy saw *thirteen persons* immolated at another.

The practice of the American Indians, of roasting alive a part of their prisoners taken in war, was doubtless a consequence, if not a part of their religion.

Throughout the vast extent of the Pacific ocean, each of the numerous islands had at least one Morai, erected for the sole purpose of human sacrifices; and they were seldom long unused.

In the Presidency of Bengal alone, from 1815 to '24, as appears from official reports, printed in England by order of the House of Commons, 5997 widows were burned on the funeral pile of their husbands. In the Calcutta division of that Presidency, in 1825, the number was 639, and in 1826, it was 518. How many such murders, then, have been committed in all India, during the long and iron reign of their present idolatry?

Add to all these, the infants thrown to alligators, as a sacrifice to their sacred streams, and other common forms of idolatrous murder, and say, what is the sum total of human suffering and human guilt.

Idolatrous persecution has been prodigal of human life.

In the time of the Maccabees, the Jews were all but exterminated, to compel them to embrace idolatry. For a similar purpose, pagan Rome, in ten general persecutions, stained the whole extent of her immense empire with the blood of Christians.

Add to these causes of "wailing and gnashing of teeth" on earth, what may be called the minor abominations of heathenism; the impurity, the perfidy, the oppression, and the wretchedness that flow from them, and they are enough to swell the already enormous mass.

Had the Sabbath never been broken, none of those COULD *have existed.*

The *christian* Sabbath is designed to answer all the purposes of the original Sabbath; and also, to call to our minds the death and resurrection of Christ, and the truths connected with it, and the duties resulting from it.

It would be easy to show, that if this day had never been violated by men bearing the christian name, the evils arising from perverted christianity would have been excluded from the world. Papal Rome would never have butchered a million of Waldenses, for holding a pure faith. The inquisition would never have tortured to death its tens of thousands in Spain alone. Seventeen Popes would never have embrued their hands in the blood of men, whose only crime was that of thinking for themselves.

And without heathenism, and a corrupt christianity to prepare the way, mahometanism, with its numberless and nameless evils, could never have found a place on earth. The blood, in which the imposter's empire was founded, might have continued to flow in the veins of its possessors; the horrors of Algerine captivity would never have been heard of; and Greece had never been ground to the dust by Turkish oppression; no caravan, loaded with Grecian heads, would have been met on the plains of Roumelia, nor sack-fulls of Grecian ears strung up, and hung in festoons around the walls of the seraglio.

The true efficient *cause* of these evils is the depravity of the human heart. Against that ocean of iniquity, the Sabbath is erected, as a vast dyke to defend the world from ruin; and, at every breach of it, the bitter waters rush in, to deluge the earth.

Reader, reflect! Every violation of the Sabbath, in the United States, weakens the only sure defence of our beloved country, against all that is dreadful in wretchedness and guilt, temporal and eternal!

TEMPERANCE.

From the Albany Daily Advertiser.

STATE TEMPERANCE SOCIETY.

The annual meeting of the New-York State Temperance Society, was held in the assembly chamber on the 19th inst. agreeable to public notice. The President, Hon. Chancellor Walworth, took the chair; and after calling the meeting to order, Rev. Mr. Green, of Albany, addressed the throne of grace. The President delivered his annual address. The minutes of the last meeting being read and approved, Rev. Mr. Axtell, agent of the society, in behalf of himself and the executive committee, delivered a verbal report, accompanied with interesting statements of their operations.

On motion of Mr. Mather, of the Senate, seconded by Mr. G. Smith, of Madison, the following resolution was offered and adopted:—

Resolved, That the report of the executive committee be accepted, and that it be published under their direction.

Both of the above gentlemen addressed the meeting in an impressive and eloquent manner.

On motion of S. M. Hopkins, Esq. of Albany, seconded by Mr. Mather, of the Senate, resolved that the present officers of this society be re-elected.

Mr. Annanias Platt resigned his office as member of the executive committee; whereupon, it was resolved, that John T. Norton, Esq. of Albany, be added to the committee.

On motion of E. C. Delavan, Esq. resolved, that this meeting adjourn to meet in this place on the third Tuesday of January next.

Canada.—The Canadian Courant of Dec. 30, contains "Extracts from an appeal to the inhabitants of Lower-Canada, on the use of ardent spirits."

Synod of Pittsburgh.—The number of Temperance Societies mentioned at a late meeting, as having been formed within its bounds, is 70 or 80.

Indiana.—A State Temperance Society was formed at Indianapolis, Dec. 9; after several addresses by members of the legislature and others. The meeting was well attended.

INTELLIGENCE.

CONVERSION IN RUSSIA.

Extract of a letter from a correspondent of the British and Foreign Bible Society in Russia:—

"When the young person first came to us, she seemed to take much delight in reading, and we were gratified to see how diligently she improved every spare moment for this purpose. But the first time she discovered any emotion, was one evening when reading the history of Cornelius. She came to my wife with an anxious enquiring look, and said, please to explain this to me: "Cornelius fasted, prayed to God always, and gave much alms to the people; yet he was commanded to send for Peter. How is this? What could he do more? Is any thing more required of us than to pray, give alms and keep the fast?" Mrs. —— answered, if something more had not been necessary, the angel would not have commanded it. Proceed with the narrative, and mark what Peter said. She proceeded, and when she had read these words, "To Him give all the prophets witness, that through his name, whosoever believeth in Him shall receive remission of sins;" the poor young creature was overwhelmed; she burst into a flood of tears, and exclaimed, "Now I see it! It is by believing in the Lord Jesus Christ that we receive the forgiveness of sins." And from that day to the present, her delight in the word of God, her diligence in business, and her love to the souls of her relatives, makes her highly esteemed by us. She may in fact be said to adorn the doctrine of God her Saviour in all things. Now, my dear sir, are not these things encouraging? The scriptures which a kind Providence and benevolent friends have enabled me to circulate, are doing, and will do much good. And, looking at the work on a large scale, what may we not hope from the millions which your Society has prepared and sent abroad into almost all the world. Bless the Lord, O my soul! Bless thine own word, O God!"

From the Christian Mirror.

THE SABBATH IN ENGLAND.

The Journal of Commerce copies from the "London World," an account of a meeting, which was held at Albion Chapel, London, on the 3d of November, to take into consideration the alarming prevalence of Sabbath profanation. Every part of that spacious edifice was crowded to suffocation. Taylor and Carlisle, the leaders of an infidel gang in London, attended with some of their associates, and attempted to interrupt the meeting. After giving vent to some of their blasphemous expressions, and being entreated again and again to desist, they were removed by a police officer. The World asks —"Why is it that infidels are always found among the bitterest enemies of the Sabbath?" The proceedings of the meeting, including addresses, occupy nine closely printed columns in the "World." Resolutions were passed, acknowledging with gratitude and awe the divine and permanent authority of the christian Sabbath over all classes and conditions of men, and expressing peculiar sorrow and alarm at its open and increasing profanation by multitudes of every rank, and recognising their own solemn personal duty to abstain, on the Lord's day, from all the pursuits of wordly business, all visits of entertainment and ceremony, and all journeys, which are not demanded by cases of urgency, or purposes of charity; and pledging themselves not to require their domestics and dependants to engage in unnecessary occupations, and to use their best influence to discountenance a practice which is afflictive to all true Christians, and subversive of the best interests of the country.

From the New-York Observer.

EXTENDED UTILITY OF TRACTS.

We have been permitted to publish the following letter from Rev. Mr. Goodell, American missionary at Malta, to a clergyman in this country, the author of two popular tracts, which have been recently translated into some of the languages of the Mediterranean:— MALTA, July 25, 1829.

REV. & DEAR SIR—Your sermon "on the inspiration of the Holy Scriptures," in *Armeno-Turkish*, I forwarded to you on the 27th ult. and lest it should not have been previously sent you in *Italian* and *Modern Greek*, I now forward you a copy in each of these languages. I forward also at this time, your sermon on "the Way to be Saved," in *Modern Greek* and *Armeno-Turkish*. The text under the cut in the latter is, "For it is not possible that the blood of bulls and of goats should take away sins." The poetry at the close and on the cover is, "On salvation by grace through the blood of Christ," by Wortabet.

Many copies of it in Modern Greek have already been sent forth, to "show the way of salvation" to perishing men. And many others will soon follow in both of the above mentioned languages, and will probably go "throughout all Judea, and Galilee, and Samaria;" will "travel as far as Phenice, and Cyprus, and Antioch;" will "come to Perga, in Pamphylia," and "to Antioch, in Pysidia," and to "Lystra and Derbe, cities of Lycaonia," and "to Philippi, the chief city of Macedonia," and "to the seven churches that are in Asia;" and will be read "in the midst of Mars' Hill," and "in the isle of Patmos," and at Corinth, and Colosse, and Thessalonica, at Scio, and Samos, and Rhodes, and Miletus, and by "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." May it, like "the grace of God, that bringeth salvation, appear to all" these and many other, "teaching them, that, denying ungodliness and wordly lusts, they should live soberly, righteously, and godly, in this present world!" And may many of the sermons, which you shall hereafter preach, be not only like a lamp giving light to a circumscribed spot, but like the sun, emitting its rays to the poles, and enlightening now *this*, now *that* entire half of the globe!

You will accept, dear sir, our kind regards for yourself and yours, and our best wishes for your success in the work of the ministry; and will remember us and ours, and this important establishment, in your prayers.

Your's, affectionately, W. GOODELL.

Return of Mr. Anderson.—Mr. Anderson returned from the Mediterranean in the brig Hope, of Salem, on the 12th ult. after a passage of sixty days from Malta. The missionaries of the Board in that island, and their families, were in good health at the time of his sailing.

It has been already stated, that, during his absence from Malta, Mr. Anderson visited, in company with Mr. Smith, five of the Ionian Islands, traversed a greater part of the Morea, and extended his researches to eight or nine of the more important islands of the Ægean, and Smyrna. At Ægina, the seat of the Greek government, he had several interviews with the President, Count Capodistrias, on the subject of education, who gave written replies to his inquiries. The results of this intercourse will be given in a future number; yet it may be proper to say here, that the President entertains enlarged and liberal views on the subject of education, and is desirous of securing the benefits of it to the whole body of the people; and he has declared that the scriptures, translated into modern Greek, shall be one of the books used in the schools, established by the government.

The facts, which have been collected during this agency, are at the disposal of the Prudential Committee, and such of them as are likely to interest the friends of Greece, and of benevolent operations in other countries of the Mediterranean, will be given to the public as soon as circumstances will permit, and in such a manner as may be found most advisable.—*Miss. Her.*

Death of Mrs. Butler.—Mrs. Butler, wife of Dr. Elizur Butler, physician and catechist in the Cherokee nation, died in a very happy state of mind, at Haweis, her place of residence, Nov. 21st. Mrs. B. commenced her labours among the Cherokees in Jan. 1821. Teaching a female school has occupied most of her attention, and she has been very successful in it. Her health has been declining for a year or two.—*ib.*

The Greeks.—The Greeks have been stigmatised as thieves and pirates, and doubtless not without reason. But now, so great is the change, so excellent and efficient are the governmental regulations, that Mr. Anderson travelled in the most perfect security. Often the party slept in tents, with their property all exposed; and again, in the former haunts of pirates and in an open boat, without the least reason to apprehend loss or harm. The Greeks seem easily governed, at least when their government is popular, as the present is, with the great mass of the nation—active, and singularly cheerful; their fields and groves, and the mouldering ruins of their ancient glory, often echoing the voice of song.—*Vt. Chron.*

Religious Celebration of the Landing of the Pilgrims.—Agreeably to previous notice, and to former custom, the landing of the fathers was celebrated by appropriate religious services, in Rev. Mr. Freeman's meeting-house, Plymouth. Prayers were offered by Rev. Messrs. Cobb, of Rochester, and Smith, of Hanover. The anniversary discourse, by Rev. Daniel Huntington, of North-Bridgewater, founded on Jer. vi, 16—"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," was a highly appropriate production.

Choctaws.—Extract of a letter from Mr. Jewell, to the editors of the Boston Recorder, dated Emmaus, Nov. 24th, 1829:—

"DEAR SIRS—I have just returned from a journey to the northwest part of the nation; during which, I visited Elliot, Mayhew, Ai-ik-hunna, Hebson, and Yaknochaia; and at all these stations, the good work which has been mentioned in former communications, is still going on. I attended meetings in three of them, and was highly gratified at witnessing the effects of the influence of the Holy Spirit, operating upon the hearts of the people.

"The meetings were solemn, and many appeared to feel that they were unprepared to meet our God in peace, while others were rejoicing in the glorious liberty of the children of God. At a meeting held about 15 miles from Mayhew, at a village called Hik-a-Chubaha, (where a meeting-house has recently been built), twenty-eight natives came forward and united with the church, and for the first time were permitted to commemorate the dying love of Christ, participating in the symbols of his body and blood. It was truly an interesting season. It was at the time of the meeting of the Synod, and many of the members were present. I would gladly enter into particulars, but have not time; you will doubtless see them before long."

Education of Ministers.—We understand that the Presbyterian Branch of the American Education Society, at their late quarterly meeting, received *nineteen new* beneficiaries, and made appropriations to *one hundred and six* young men, amounting to *one thousand eight hundred and twenty-four dollars*. The young men are distributed in twenty-seven institutions, viz. forty-nine in academies, seventeen in colleges, and forty in seminaries.—*N. Y. Obs.*

A Society for promoting Ecclesiastical Knowledge, in England, of dissenters of orthodox principles, is in the progress of establishment. Among the gentlemen engaged in its promotion, we see the names of F. A. Cox, LL. D. James Bennett, D. D. Robert Vaughan, and Thomas Price. The objects of the Society will be to discuss christian principles, and develope facts in church history, in the form of monthly tracts. As independents, baptists, &c. will be associated, minor theories will not be discussed.—*Ch. Watchman.*

The Synod of South-Carolina and Georgia, at their late meeting in Savannah, approved and recommended the objects of the American Union for promoting the observance of the Sabbath; of the Am. Sunday School Union; and of the Am. Bible Society, in resolving to supply the United States with bibles. They received Rev. Mr. Boies, agent of the last Society, and resolved to pledge themselves, in reliance on God, and with the co-operation of those friendly to the object, that all the families within their bounds, destitute of the bible, and willing to receive it, shall be supplied before the 1st day of May, 1831.

The Burman Slave Girl, &c.—This Sabbath school book is an affecting account of a little sufferer at Amherst, in Burmah, whose heathen master abused her in a cruel manner. He inflicted upon her a peculiarly barbarous method of torture by fire, occasioning exquisite and protracted agony. Her cries of distress were so incessant as to create in her master's mind the fear of discovery, and he confined her to a room, stating that she was dangerously ill. Her situation became known to the missionaries at Burmah, and by repeated and pressing effort, they at last obtained her as an inmate of their family. By careful nursing, her health was so far restored, as that she, for a season, attended the native female school. By the instructions of the missionaries, it is hoped she became savingly acquainted with Jesus Christ, of which Mrs. Wade gives a pleasing account.—*Christian Watchman.*

Tracts in Windham County.—Rev. Mr. Edson, of Brooklyn, writes us—"We have commenced the monthly distribution of tracts in this county, in several parishes, and have resolved, if a suitable agent can be obtained, to have the whole county thoroughly explored, and supplied with tracts statedly. Hitherto, there has been no difficulty in awakening interest on this subject, wherever efforts have been made. Funds are easily obtained, and the plan promises much good."—*Conn. Obs.*

American Board—Erratum.—In our statement last week, of the communications made at the Monthly Concert, it was said that Mr. Smith and one of the missionaries about to embark for the Mediterranean, are to go to the *Morea*.—Here was a mistake as to the place. They are expected to explore *Armenia* during the next summer, and afterwards Mr. Smith is to take the superintendence of the printing establishment at Malta.—*Boston Recorder.*

Receipts by the Treasurer of the American Board, in the month ending December 15th, in cash, $8,819 42; of which $7,698 27 was from Auxiliaries. Also, $237 25 in a legacy of Martin Thayer, late of Mobile, Alabama; and clothing &c. to the amount of 800 or $900.

The receipts into the treasury of the American Home Missionary Society, during the month which ended Dec. 15th, were $1444 83. During the same time, 17 missionaries were reappointed; and 17 received appointments who were not in commission last year.

REVIVALS.

Milford, Otsego Co.—A correspondent of the Baptist Register mentions, that "about eighty persons have been baptised since the commencement" of the revival at this place; and that the "meetings are still crowded and solemn." The work, we suppose, has extended to other denominations, but particulars are not before us.

The Baptist papers mention revivals at Willington, Conn. Bristol, R. I. Occoquon, Va. Deckerstown, N. J. and at several places in Vermont.

Albany, N. Y.—We learn by a friend from Albany, that at a recent communion season, about thirty were to unite with the fourth presbyterian church, under the care of Rev. Mr. Kirk. Part of these were received by letter, and part were recent converts. Indeed, for several months past, there appears to have been a gradual ingathering of souls in connexion with Mr. K.'s labours; and the gentle dews from on high seem not to have been withdrawn since the first organisation of that church, more than a year ago.

Schenectady.—A friend writes us from Schenectady, that in two of the churches in that place, there are special indications at the present time. A number of cases of conviction and conversion have recently occurred; many are anxious; and there is a general aspect of solemnity in the congregations. What if Christians were to remember this city in their prayers, and to recollect, also, that it embraces a flourishing college?

Morgan, Vt.—Extract of a letter from Rev. J. S. Clark, to the Secretary of the Vermont Domestic Missionary Society, dated Dec. 16:—

"I am now, through the goodness of God, able to communicate intelligence, which I am sure will give you joy. The Lord has at length visited us with a shower of his mercy. He is working wonders amongst us. A goodly number has, in the judgment of charity, passed from death unto life. Many more are now seeking the Saviour sorrowing. The work is silent, yet deep and effectual. It appears still to be progressing with increasing rapidity and strength. Truly it is the Lord's doing, and it is marvellous in our eyes. We rejoice greatly, but with trembling. O, that Jehovah would continue to *revive his work.*"—*Vt. Chron.*

Essex.—A correspondent says, "It will doubtless be gratifying to the readers of the Chronicle, and Christians in general, to learn that a powerful work of grace is in progress in the town of Essex. It commenced last fall, and now numbers, doubtless, but a little less than one hundred hopeful converts. Also, in Colchester, I have been informed recently, there is a work of grace commenced, and a number have passed from death unto life."—*Vt. Chron.*

Fayette Co. Pa.—We are glad to announce that religion is still in a very interesting state in the George's Creek congregation, Fayette co. Pa. under the pastoral care of Rev. Mr. Fairchild. A considerable number are indulging a hope of having experienced a saving change of heart.—*Ch. Her.*

Awakening.—From a missionary in the towns of Strong and Philips, Maine:—

"My soul rejoices that I am able to convey more interesting intelligence to you than I have in preceding journals. In September, we kept a day of special humiliation and prayer. One young female, about fourteen years of age, received an impression that day, which terminated in a hopeful conversion about three weeks afterwards. Other cases of seriousness were discovered about the same time; and the Holy Spirit has been with us from that until the present time. Six or seven young persons, between the age of fourteen and twenty-two, express a hope of an interest in Christ. Two of them are sons of a Universalist. My own soul has been greatly refreshed, and a part of the church has richly shared with me. I trust we are not yet left of the Holy Spirit.

"At Philips, the state of things is still more interesting. The Holy Spirit began to arouse Christians, and awaken sinners there, near the same time he did in Strong. Nine or ten, mostly young persons belonging to congregational families, have expressed a hope of an interest in the Saviour. I think they appear well. Others are under conviction of sin, and making the all-important inquiry, "What shall we do?"—Among the Methodists and Freewill Baptists, who compose a large portion of the inhabitants of the town, a very considerable number have expressed a hope. It is a more important season than has been with that town for a great length of time.

"May the Lord still visit perishing souls, in that place and in this, with his saving grace."—*Home Missionary.*

We expect, before long, to be permitted to give some cheering intelligence under our revival head, as we learn from private letters that all our churches are not "like the heath in the desert."—*Maine Ch. Mirror.*

SABBATH SCHOOL DEPARTMENT.

Communicated by the Corresponding Secretary of the Western Sunday School Union.

AMERICAN SUNDAY SCHOOL MAGAZINE.

The *Sabbath School Visitant* having been discontinued, arrangements have been made for circulating in its place, the AMERICAN SUNDAY SCHOOL MAGAZINE, published at Philadelphia, by the American Union.

This publication will be forwarded to Utica, free of expense, and delivered to village subscribers, and companies, in the same manner as the Visitant has been heretofore distributed. It is expected that the numbers will arrive at Utica regularly, in winter, by the 20th, and in other seasons of the year, by the 10th of each month. Mail subscribers can have the work forwarded either from Philadelphia or Utica.

This publication, emanating, as it does, from the Parent Society, and having access to the best sources of intelligence in this and other countries, is rendered eminently valuable to Sabbath school teachers. It is chiefly filled with *original manner;* and among the contributors to its pages, are some of the first writers in our country.

It affords pleasure to the Board of the Western Union, that having discontinued their own periodical, they can recommend one so valuable to their auxiliaries. The *American Sunday School Magazine* will be read with interest by every *Teacher*, who has any thing of the spirit of his office, and by every *Parent*, who regards the present and future well-being of his children.

The former agents and patrons of the Visitant, we hope, will use their influence to circulate this publication. There is no teacher who does not need such a work; none who will not find it an important help in discharging his responsible duties.

It makes an octavo pamphlet, of thirty-two pages, monthly, at *one dollar and fifty cents* a year.

ONEIDA COUNTY.

We presume it is not generally known, that the Oneida Union is at the present time under pressing embarrassments for the want of funds. Early in the season, when the treasury was empty, it was deemed important to employ several missionaries. Three gentlemen were accordingly employed, to explore the county, and form schools wherever they could. They served the Society for about two months each; and great good, we believe, resulted from their efforts.

It was made a principal object with the missionaries, not to visit flourishing schools and villages, but to go to the most forlorn and destitute parts of the county, and to plant among the poor and needy, an institution that would feed their children with the bread of life.

"*The labourer is worthy of his hire,*" according to the doctrine of our divine Master; and it belongs to us, his stewards, to see that every one is paid, who is faithfully employed in the Master's vineyard. Four months have elapsed, since the missionaries closed their labours, and yet they have not all been paid; the treasury is empty, and something considerable is still due them; though the Board have actually borrowed money to help them out of present embarrassments.

In employing these missionaries, the Board ventured on the liberality of the christian public—that public, who have heretofore so generously supported the institution of Sabbath schools, and who, we believe, are equally willing to do it now. It is a little humiliating to us to give publicity to the above facts; but justice requires it; and we confidently believe, that when the facts become known to the public, they will cease to exist.

The collections at the Sabbath School Concert will not meet the present emergency; but we would most earnestly suggest to auxiliary schools, the importance of their using more efficient efforts in taking up these collections for the ensuing season.

The Hartford County Union, of Connecticut, as was stated in our last, are actually supporting a missionary in the western country, by their concert collections. They have adopted the plan that was recommended to the schools in Oneida county three years ago; and pursuing it systematically, they are able to accomplish such a noble result.

The present call, we hope, may be regarded. It is not deemed expedient to send out an agent to make collections; but benevolent individuals, who know the wants of the Society, can forward donations to Utica, care of Mr. T. F. FIELD, Treasurer of the Society.

NEW PUBLICATIONS.

The Young Freethinker Reclaimed; written for the American Sunday School Union: By Rev. ELIHU W. BALDWIN.—(9th series.)

We have read this little book with more than common interest. It gives the history of a youth of sixteen, who was once a member of a Sabbath school, but by the influence of wicked associates, had been led into the high-ways of skepticism. His old and faithful teacher, accidentally meeting him on a certain occasion, invites him to his house, and leads him, in the course of several interviews, to an acquaintance with the holy scriptures.

Considerable interest is excited in the narrative: The youth is possessed of an open and generous disposition; and is at length brought to a renunciation of his infidel sentiments, and a cordial belief of the truth.

Books of this description should be circulated extensively among the youth of our country. We wish we could speak a word on this subject, that would send a thrill into every bosom, and awaken the friends of religion to think and to act. Infidelity walks abroad in our land. No longer secret, she openly avows her decided opposition to all religion. Many are found to embrace her sentiments; and unless we fortify the young against her sophistical reasonings, we shall soon have the severer task before us, of eradicating from their minds her deep-rooted and corrupting principles.

An Alarm to Unconverted Sinners: By JOSEPH ALLEINE.—(14th series.)

We are glad to see that an edition of this work, which has been the instrument of accomplishing so much good in the world, is just issued from the press of the American Sunday School Union. Few persons, either children or adults, can read it without the deepest seriousness; without a conviction of their sins; or without an earnest wish to make better preparation for their future state.

The Infant's Magazine, vol. 1, published by the American Sunday School Union. Philadelphia, 1829.

Six numbers of a miniature monthly magazine, bearing this title, have been put into our hands for examination; and the perusal, we can assure our readers, has greatly delighted us.—It is adapted to the capacity of small children; and at the same time calculated in such a manner, that parents and guardians, who have the care of such children, may derive great advantage from it. It is beautifully executed, containing pictures, and stories, and precepts, and

questions; and has therefore attractions at once for the eye, the imagination, the understanding, and the heart. The price is merely nominal. Parents should put it into the hands of young children. They are kept at the Sunday School Depository, in this village.

WESTERN RECORDER.

UTICA: JANUARY 26, 1830.

Palestine Mission.—A correspondent of the Vermont Chronicle, who took notes from an address by Mr. Anderson, assistant secretary of the A. B. C. F. Missions, mentions, among other things, that Messrs. Dwight and Smith are to visit Armenia on an exploring tour; that Mr. Temple would immediately return to Malta, and be associated with Mr. Goodell, for the present, in the superintendence of the press; that Mr. Bird would return to Beyrout in company with Mr. Whiting, who was then about to embark, in company with Mr. Dwight, for the Mediterranean. Thus it seems that the Palestine mission is in a measure to be restored.

Asaad Shidiak, the same writer says, was still in confinement, but in good health, and remained faithful as late as last summer.

Thirteen Jewish Converts.—The following, as extracted from the same article, relates to an occurrence which we published last week:—

"I know not whether you have seen any account of the late baptism of thirteen Jews at Constantinople. They received baptism of the Armenians, on the express condition that their connection with the Armenian church should be considered as only nominal; it being understood that they took the bible, *only*, for their standard of faith and practice. By bribery, their Jewish brethren procured their banishment to Cæsarea. Many more, it is stated, have since applied, but have been advised by the Armenian patriarch to wait till efforts can be made to ensure for them the protection of government, of the success of which he is confident, as also of a repeal of the sentence of banishment against their brethren. At Smyrna, eight Jews have applied for baptism in the Armenian church. An answer to their request was deferred for the purpose of consulting the Patriarch. These conversions seem to have been effected solely by the agency of the bible, and the efforts of John Baptist, (one of the "imprisoned Jews,") of whose sufferings and constancy much has been said."

Missionary Institution at Basle, Switzerland. This institution, established sixteen or seventeen years ago, under the charge of Rev. Dr. Blumhardt, and embracing at first but two or three at a time, as students preparing for the missionary work, is at length becoming an object of much interest and importance. "Without being particularly under the auspices of the lutheran, reformed or moravian churches, it cherishes with them the most friendly relations;" while it has for its prime object the "fitting and sending forth of missionaries to the heathen, who are *truly evangelical*." From small beginnings, the numbers at the seminary now amount to about forty. The British Missionary Society early employed graduates from this seminary, in Asia and South-Africa; and from time to time it has aided its funds. The establishment of other seminaries, however, has contributed to straiten the present resources of the one at Basle; and on this account, the three missionaries who are on their way to the African continent, have been instructed to visit our own country, in the hope of procuring pecuniary aid. Their destination is to the Bassee tribe, situate somewhere in the neighbourhood of the American colony. About two years ago, five missionaries were sent to this station, one of whom died, while another returned in ill health. A third, Mr. Sessing, was a short time since in New-York and Philadelphia, in company with the three new missionaries, Messrs. Dietchy, Buebrer, and Graner, soliciting funds in aid of this mission. The statement containing these particulars was read at a public meeting in New-York, & published afterwards in the Observer.

Missionaries at this station, taking their lives in their hands, and encountering privations that are peculiar to such a sickly climate, and such a savage people as the Bassee tribe, are entitled to the strong sympathy, as well as encouragement and patronage, of American Christians. The location of six evangelical missionaries in Africa, and that so near the coloured emigrants sent out from our own country, is certainly an event of no common magnitude. These missionaries, and the seminary which sends them, should be remembered in the prayers of all who feel for Africa.

This seminary has also established a mission in Asia, on the confines of Tartary, and another on the Gold coast of Africa. The one just noticed is the third establishment.

Embarkation of the Missionaries.—The Boston papers, received yesterday, mention that Mr. and Mrs. Temple, embarked with their two children for Malta, at that port, in the brig Cherub, Capt. Loring, on Monday the 18th; and that Messrs. Dwight and Whiting, with their wives, embarked on Thursday last, in the brig Banican, Capt. Smith.

Sabbath Memorials.—The methodist paper published in New-York—circulation twenty-five thousand copies—is fairly out in favour of the Sabbath memorials. Opposers, therefore, must shift their ground. The Presbyterians and Congregationalists cannot claim the *exclusive honour* of being "buffetted for righteousness' sake."

Theological Seminaries.—By catalogues recently received from Andover and Princeton, it appears that the seminary at Andover now contains—7 resident licentiates, 32 seniors, 60 of the middle class, and 46 of the junior class; total, 145: And that the seminary at Princeton numbers—1 resident licentiate, 35 in the first class, 51 in the second class, and 34 in the third class; total, 121.

Religious Newspapers.—The editor of the Philadelphian makes out a list of thirty-eight weekly journals, of a moral and religious character; seven of which are located in our own state. There are a few more, we believe, of less note.

What next?—It appears by the Canada papers, that a theatre has been established in Kingston, a part of the proceeds of which are to be devoted to charitable purposes, at the discretion of the officiating clergymen in the several parishes. What sort of charity is this? A small number of the clergy, to their great disgrace be it spoken, have accepted of it. One of these was the catholic vicar-general, who praised the theatre, received the money with 'many thanks,' and abused others of the clergy who had publicly declined the pernicious offer.

Kneeland.—The famous Abner Kneeland, so long a universalist preacher, it seems, has become *Wright* at last—a special advocate of the notorious Miss Fanny; and he would have all the world to know it through the columns of the atheistical "Inquirer!" "The devils believe and tremble;" but "the fool hath said in his heart—no God."

Profane Conundrums.—Conundrums, at best, are foolish things. One of them, which compares the book of *Revelations* to the life of *an editor*, with his *types* and *shadows*, &c. is finding its way into respectable religious papers, without note or comment. Is this right?

Meetings have been held in New-York, Philadelphia, Hartford, New-Haven, &c. relative to the present crisis in the affairs of the Indians. A similar meeting was to be held in Boston, on Thursday last. This is well. Let the public mind be known.

On the 1st inst. a protestant episcopal church was organised at Ovid, as we learn by the Messenger, under the care of Rev. A. G. Baldwin, now officiating as a missionary in that vicinity.

For the Western Recorder.

MR. HASTINGS—There is one subject which I do not recollect to have seen discussed in your paper. It is this—Whether it is wrong or unscriptural for a non-professor of religion to be united in marriage with a professor. I know some clergymen who refuse to officiate at the solemnisation of a marriage, when one of the parties happens to be a non-professor. Will you be so kind as to give the reasons for such refusal; if not, ask some of your correspondents, who hold to that practice, to give them.

Your's, &c. ——— ———.

January, 1830.

REMARKS.—Without presuming to give a full answer to this important inquiry, or to prevent others from doing so, through the medium of our columns, we must say, that the subject, in our view, is one of far more consequence than has generally been supposed. We will give our reasons. 1st. It is evidently unscriptural for Christians to form this tender and intimate alliance with those who are known to be skeptical in their sentiments, or hostile to religion in their conduct and maxims, or decidedly vicious in their habits or principles. Here there can be no doubt. What fellowship hath righteousness with unrighteousness? What concord hath Christ with Belial? 2d. Such a connexion, between professed Christians and people whose religious education has been neglected, or whose habitual thoughtlessness, gaiety or worldliness of spirit, shows that they are far from righteousness, and not likely, in the ordinary course of events, to become subjects of the Redeemer's kingdom, is, in our view, to say the least, directly against the meaning and spirit of the precepts of the gospel. Christians are commanded, in a most important sense, to come out from the world, to be separate from its entanglements, to shun its allurements and temptations. And how shall they do this, when they make a solemn covenant with one who is a confirmed worldling, and choose for their chief earthly friend and daily companion, one who feeds only upon the vanities of time and sense? The thing, upon the face of it, should seem to be impossible. Thus far, we think the bible is clear and decided.

But thirdly, where the unconverted have received parentally a religious education, and are habitually sober and thoughtful in their deportment, and attentive to the means of grace, we (for ourselves) are not quite satisfied that it is inconsistent with the bible that Christians should unite with them in marriage. Yet, whether it is or is not thus consistent, there is evidently a question of expediency first to be settled, before the path of duty will appear plain and unembarrassed. 1st. Every one who is spiritual, knows the advantage of daily spiritual intercourse; but no such intercourse can take place between a penitent person, and one who is impenitent. Here there can be no interchange of holy views, and feelings, and desires, and purposes. The one is continually alive to enjoyments and pursuits, to which the other is totally dead. 2d. Those who live near to God know the efficacy of family instruction, and are not insensible to the advantages and enjoyments of social prayer, in retirement and around the family altar. But here again, in the case I have supposed, the house will in a certain sense be divided against itself. Will not family instruction languish; and will not the prayers of the Christian be hindered? 3d. Christians who are not decidedly spiritual in their daily walk and conversation, are already in a state of danger. They ought to do nothing which is calculated to increase this danger; but every thing in their power to remove it. If those who are spiritually minded need helps instead of hindrances, what shall be said of those who have already declined in religion. Shall they voluntarily bind themselves down to the world with fetters of iron? Or shall they not rather cast aside every weight and hindrance? 4th. Those who are weak in faith, sometimes live so far beneath their privileges, and come so far short in the performance of acknowledged duties, that the world are ready to say, respecting them—What do ye more than others? These, some would suppose, might derive no direct disadvantage, by uniting with a serious minded person who is unconverted. But what if we allow the truth of this questionable supposition? It will still follow, that such persons need assistance in the divine life. Besides, if they are real Christians, then, in proportion as they grow in grace, their partners will become hindrances; unless, indeed, the latter should, in mercy to the former, become converted. But of such an event, there is of course no certainty. And furthermore, though a penitent and an impenitent may for a time seem to go hand in hand, it should be remembered, that this apparent bond of union is certainly weakening. The one is growing in grace; the other hardening in sin. The one will love religion more and more; the other will dislike it more and more. Trials, therefore, must arise; and unless divine grace specially interpose, will become more and more severe. Young Christians seldom think of this. But as they advance in life, and ripen for heaven, in the society of one who is an alien from the commonwealth of Israel, and perceive that their children, under a partner's influence and example, "speak half in the language of Ashdod;" then how is their soul filled with bitterness! How often do they go mourning through the residue of their lives? Whether it is expedient to plunge voluntarily into such difficulties, in view of any considerations, which are of an earthly nature, we leave our readers to judge; and if it is not evidently thus expedient, then the path of duty appears plain.

These, and other considerations of a similar nature, we would offer as reasons. Those among the clergy, who think as we do, or who would even be more scrupulous, will of course be expected to act according to their own views of duty. If these views are wrong, let them be condemned.

For the Western Recorder.

FOR SALE,

Idleness,	Pauperism,
Contention,	Disgrace,
Slander,	Disease,
Debauchery,	Wretchedness,
Litigation,	Murder,
Bankruptcy,	Suicide,
Madness,	Endless Perdition.

I have not given this notice, on account of the *scarcity* of the articles mentioned; but because, in certain cases, they are furnished with inappropriate names, by which their true characters are concealed. It is not generally realised where they may *always* be found. But the articles now offered, occupy conspicuous places in most of the establishments of our *Tavern-Keepers* and *Merchants*. They are sold at reduced prices, and labelled *Rum, Gin, Brandy, Whiskey*, &c. &c. COTTAGER.

POLITICAL.

CONGRESS.

Monday, Jan. 11.—In the House of Representatives, during the usual course of the presentation of petitions, an animated discussion took place on the subject of a memorial from sundry citizens of New-York, respecting the Creek and Cherokee lands, in the state of Georgia. The memorial, the language of which was objected to by several members, as disrespectful to Georgia, after a debate, in which Messrs. Thompson, Spencer, Wilde, Drayton, Lumpkin, Wayne, Mallary, Storrs, Foster, Cambreleng, Archer, and M'Duffie, took part, was finally referred to the committee on Indian affairs.

Tuesday, Jan. 12.—Numerous petitions respecting the transportation of the mail on the Sabbath, were presented in both houses.

In the House of Representatives, the debate on Mr. Hunt's resolution, relative to the distribution of the monies arising from the sale of the public lands, was continued; but no question was taken.

Wednesday, Jan. 13.—In the House of Representatives, a bill was reported by Mr. M'Duffie, appropriating $721,000 for fortifications, for 1830. The debate on Mr. Hunt's resolution was then resumed, and continued during the time allotted to the consideration of resolutions.

Thursday, Jan. 14.—In the House of Representatives, Mr. Blair submitted a resolution, requiring the Secretary of War to furnish a register, exhibiting a list of the names of all the cadets admitted into the military academy at West-Point, from its first establishment until the present period, and also the number of applicants rejected, and the states whence they came; the number who have graduated and received commissions; the number retired or dismissed; the number whose fathers or guardians were members of Congress; the extent or amount of the allowance made to them; and what portion of them (if any) were in indigent circumstances; which was read and laid on the table.

The bill appropriating $721,000 for fortifications, passed the committee of the whole.

Friday, Jan. 15.—In the House of Representatives, the bill for the payment of the invalid and revolutionary pensioners, was passed.

It is stated in letters from Washington, that the committee on finance, of the Senate, will report a bill for the reduction of the duties on tea, coffee, and other groceries; and that the post-office committee of the House, have agreed to report in favour of the measure brought before them by Mr. Verplanck's resolution, placing periodical publications on the same footing as newspapers, as to postage.

NEW-YORK LEGISLATURE.

Saturday, Jan. 16.—In Senate, no business of importance was transacted.

In Assembly, the committee of the whole went into the consideration of the bill, brought in by Mr. Van Buren, giving a lien to mechanics and others employed in the erection of buildings in the city of New-York.

Mr. Granger moved to amend it, so as to include all cities and incorporated villages.

The Speaker, and Messrs. Lush. Stephens and R. I. Smith, opposed the bill. Mr. Mann had no objection to giving the bill to the city of New-York; but he was opposed to extending it over the state. At least, he should wish Herkimer county exempted from it. Mr. Granger spoke at length in favour of the bill; when the committee rose without taking any question.

Monday, Jan. 18.—In Senate, in committee of the whole, the blank in the bill requiring all insolvent notices to be published in a paper in the city of New-York, was filled with the name of the "New-York Courier and Enquirer," and the bill passed the committee, 17 to 9.

In Assembly, the bills to renew the charters of the New-York Merchants' bank, and the bank of America, were taken up in committee of the whole. The Speaker addressed the committee at length against the bank law of the last session, which he declared to be the offspring of political and legislative quackery. Mr. Mann spoke in reply to the Speaker, and in defence of the law of last session; when the committee rose.

Tuesday, Jan. 19.—The business transacted in both houses, was local and unimportant.

The Comptroller, in obedience to a resolution of the Assembly, reported a statement of the amount of taxes due from county treasurers. The total is $8949.

Wednesday, Jan. 20.—In Senate, on the third reading of the bill respecting the publication of insolvent notices in New-York, Mr. Tracy addressed the committee in a speech of about two hours, giving in detail his objections to the bill. After concluding his remarks, he moved that the consideration of the bill be indefinitely postponed. Before taking the question, the Senate adjourned.

In Assembly, the report of the committee of grievances, against the petition of Zebulon Rust, an innkeeper in Onondaga village—who prayed remuneration for the loss he had sustained by the removal of the seat of justice from that village to its present location between Salina and Syracuse—was taken into consideration and adopted.

Thursday, Jan. 21.—In Senate, the motion made yesterday, by Mr. Tracy, for the indefinite postponement of the bill relative to the publication of insolvent notices in the city of New-York, was again under consideration. Mr. Mather addressed the Senate in favour of the motion, and Mr. Benton and Mr. Tallmadge against it. Mr. Maynard made a few remarks by way of explanation, and in opposition to the bill; when the question was taken on the motion, and lost—ayes 7, noes 21. The question was then taken on the final passage of the bill, and it passed, ayes 18, noes 10, as follows:—

Ayes—Messrs. Allen, Armstrong, Beardsley, Benton, Bronson, Conklin, Deitz, Eaton, Gere, Hubbard, M'Carty, Oliver, Rexford, Sherman, Schenck, Tallmadge, Throop, Todd.—18.

Noes—Messrs. Boughton, Mather, Maynard, M'Lean, M'Martin, Porter, Tracy, Wheeler, Warren, Woodward.—10.

In Assembly, among the petitions presented, was one from six hundred citizens of Rochester, to restrain retail auctions.

The House again went into committee of the whole, on the bills to renew the New-York banks. The Speaker again addressed the committee at length against the bank law of the last session. In the course of his remarks, he observed, that it had been said that the people approved of this law. Whether the people approved of it or not, he could safely say that they would not, when they came to know, that as an inducement for these banks to come into this measure, the tax of 1823, on banks, is to be repealed; that the safety fund is to be raised by taking away a source of revenue, and that another tax must be laid to meet the expenses of the government, made deficient by applying the present bank tax to form the safety fund.—When this was known, not one of the *hundred eyes* would be able to discover its popularity.

Mr. Vanderpoel advocated the law of last year; and Mr. Lush expressed his unwillingness to change the law at present; he did not like continual innovations.

Mr. Granger said the system would have excited his contempt, were it not for the executive recommendation which accompanied it, and its subsequent legislative enactment; but he would probably vote for a rechartering of banks under it.

The committee again rose, without taking the question.

Friday, Jan. 22.—In Senate, no business of importance was transacted.

In Assembly, petitions were presented for banks, at Waterford, Waterville, and Syracuse.

The House again went in committee of the whole, on the bills to renew the New-York banks.

Mr. Granger spoke about an hour and a half, in review and condemnation of the bank law of last session. Mr. Paige replied. Mr. Speaker again rose to address the committee, with what he said would probably be his valedictory on this subject. He had not spoken long, when, it being 2 o'clock, he gave way for a motion to rise, and the house adjourned.

FOREIGN.

The latest arrival at New-York, has brought London papers to the 23d of December.

It appears by the papers, that the Emperor of Russia, at the last accounts from St. Petersburgh, was seriously sick. Bulletins of his situation were regularly published. His death, in the present state of things in Europe, would be a great calamity.

Rev. Mr. Wolff, the converted Jew, on his arrival in Palestine, having commenced preaching the gospel, was arrested by order of the Pacha, and bastinadoed, for attempting to convert the Jews and Mussulmans to christianity.

Russians & Turks.—It is stated that the Emperor of Russia had offered to receive a cession of territory from the Grand Seignior, in lieu of the pecuniary indemnities, which, it is understood, the latter is entirely unable to pay; and it is suggested that a large portion of Armenia is proposed to be ceded for that purpose.

Adrianople was evacuated on the 11th November. Only the sick, and a small body of troops for their protection, remain in the city. Mustapha, Pacha of Scutari, began to approach Adrianople on the 10th, in order to take possession of it immediately after the departure of the Russians.

Greece.—Intelligence from the frontiers of Poland, state that the affairs of Greece, which are now the subject of active negotiations at London, occasion a constant change of couriers between London, Paris, and St. Petersburgh. The principal questions are relative to the political existence and the form of the future government of Greece; and it seems to be decided that the country is to be entirely exempt from the sovereignty of the Turks, and that it is to be a monarchieal government. But it is not determined who shall be the new sovereign.

Reports were in circulation, that there had been some fighting between the Turks and Greeks, in the neighbourhood of Athens; but they were believed to be unfounded.

Valuable Stock.—The Liverpool Albion quotes shares in the Liverpool and Manchester railway, £90 paid in, at a *premium* of £75 to £80: Bolton and Leigh do. for £100 paid in, a premium of £33 to £35; and for Wigan and Liverpool do. £10 paid in, a premium of £8 to £15.

From Colombia.—The schr. Fortuna arrived at Charleston, on the 10th inst. from Carthagena.

The Colombian Convention was to commence its session in January. Bolivar was expected at Bogota about the 25th December. It had been proposed to establish a monarchy in that country; but Venezuela had declared her opposition to such a system, and also that she would separate from the rest of Colombia, in such an event. This determination of Venezuela had produced a great excitement among the friends of Bolivar at Bogota; and it was expected that the plans of the monarchists would, in consequence, undergo some alteration.

A treaty of peace between Colombia and Peru had been signed and ratified.

DOMESTIC.

Report of the Canal Commissioners.—The annual report of the Canal Commissioners was made to the Assembly on Thursday. The amount of expenditures on the Erie, Champlain, Oswego, Cayuga and Seneca canals, during the past year, was $398,711 67: The receipts of toll, $816,302 76.

Neither the Cayuga and Seneca, nor the Oswego canals, will give a revenue equal to the interest on their cost, and the expense of their repairs. The deficit in the funds of the former is $9,697 50; and in the latter $22,401 65. Besides the expenses of ordinary repairs, there will be due in the course of the present year, for damages on the Cayuga and Seneca, about $5000, and the Oswego about $10,000.

Accompanying the annual report of the canal commissioners, is a minute report of the examinations, surveys and estimates, under the law of the last session, relative to the construction of the *Chenango Canal*. The report on this subject concludes as follows:—

"And finally, in regard to the several questions submitted to our consideration, and which must be determined affirmatively before we can proceed to the construction of the Chenango canal, we are of opinion,

"First—*on the question of water*—that an adequate supply of water may be procured, by a resort to reservoirs for the summit level, without taking any of the waters of either the Oriskany or Sauquoit creeks."

"Secondly—*in regard to its cost*—that it will exceed "one million of dollars."

"Thirdly and lastly—*in regard to its revenue*—that it will not produce an amount of tolls, in connexion with the increased tolls on the Erie canal, that will be equal to the interest of its cost, and the expense of its repairs and superintendence, or either of them."—*Albany Argus.*

Negociation with Great-Britain.—On this subject, the National Intelligencer, of the 16th inst. says—"Our negociations with Great-Britain, we are induced to believe, upon good authority, by no means make that rapid progress which had been anticipated by the public, from the intimations which have been thrown out in conversation and in the public prints. We learn, that though Mr. M'Lane is very respectfully received at the court of London, and Lord Aberdeen listens with great civility to what he has to say, there is very little probability of these two distinguished gentlemen coming to a good understanding. In fact, according to the latest accounts, as far as we are informed, Mr. M'Lane had made no progress towards any arrangement concerning the colonial trade, upon which the British government is as little disposed to yield as heretofore."

Auctions.—There appears to be much feeling prevailing on the subject of the alledged evils of retail auctions. A petition for reform in this matter, signed by *seven thousand* persons, was presented last week, to the Assembly, from New-York. Another was presented from Monroe county, signed by six hundred. There was also one from Brooklyn. It is probable that the present legislature will provide some remedy for the evils complained of; or at least, endeavour so to do.—*Alb. D. Adv.*

Storm in Virginia.—On Thursday of week before last, the House of Delegates of Virginia sat with closed doors. "It seems," says the Richmond Whig, "there has been a pamphlet, purporting to have been printed in Boston, circulating in our city among the coloured population. It treats of the subject of slavery, and denounces it. As soon as our Mayor was informed of the fact, steps were immediately taken to stop its circulation, and effectually. There the matter would have rested, and perhaps one half of our popnlation would never have heard of it, had it not been for the consequence given to it by the Governor. A formal communication is made to the Legislature. The doors are closed for two hours, and the ridiculous farce is concluded, by a resolution of the House of Delegates, to exclude from its journal, all notice of the message and the accompanying document—to wit, the seditious pamphlet from Boston."

Emigration.—The editor of the St. Louis Beacon (Missouri), says—"All accounts and opinions agree, that the emigration of the present year exceeds any thing ever before seen in this quarter. Travellers say that the roads are filled with moving masses. The two great routes are by Louisville and Vincennes, and by Fork's Ferry, or Shawneetown. At this place we see a constant succession of waggons and vehicles, besides the arrivals by steam-boats. They come in good time; the abundance and excellence of every species of crop being unprecedented, even in this land of overflowing plenty."

Genesee Canal.—The inhabitants of the counties of Monroe, Livingston, Allegany, Cattaraugus and Genesee, have again petitioned the legislature for the construction of a canal, to connect the navigable waters of the Allegany river with the Erie canal. It is said, and with truth, that by uniting the waters of the Allegany with the Erie canal, a water communication will be opened from the city of New-York, to that flourishing part of the Union bordering on the Ohio and Mississippi rivers; thus opening a rich source of trade with an immense district of country, which has heretofore been chiefly directed to Philadelphia and Baltimore.—*Alb. D. Advertiser.*

Flour.—The following is a statement of the exports from New-York, to foreign ports, for the last six years:—

		Wh. Flour.	*Rye Flour.*
Dec. 31, 1824,	bbls.	169,703	19,060
1825,		149,837	12,961
1826,		179,154	6,920
1827,		173,222	7,132
1828,		207,246	10,047
1829,		226,441	12,538

Virginia Convention.—The Virginia Convention have finally adopted a new constitution for that state, by a majority of fifteen.

The new court-house in Broome county was burnt on the 18th inst. It was set fire to by a prisoner, the only one in the jail, who made his escape through a hole burnt in the door. The building was not entirely completed, and had cost $6000.

MARRIED,

In Hartford, Con. on the 4th inst. Rev. *Daniel Temple*, missionary at Malta, to Miss *Martha Ely*, of Longmeadow, Mass.

DEATHS.

On the 3d inst. Mrs. *Sarah Dutton*, consort of Rev. Nathaniel Dutton, of Champion, aged 48. Mrs. Dutton, while young, became a convert to the christian religion, and made a profession of her faith to Christ. By a steady course of piety, by a meek and humble reliance on the merits of her Saviour, and cheerful resignation to the will of Providence, she adorned the profession she had made. During her last sickness, which lasted several months, she manifested a great degree of patience and calm resignation. Her last words were—"O, welcome death." While she lived, she was universally esteemed; and when dead, universally lamented.—*Comm.*

[The above, it appears, did not reach our office as soon as had been intended.]

In Norwich, Mass. on the 12th ult. Mrs. *Anne Kirkland*, relict of the late John Kirkland, Esq. aged 88. She and her husband removed to Norwich in the year 1769, and settled on the lands on which their sons now live. They were the first settlers in that part of the town; three or four families had previously planted themselves near the river. Her husband, who died a few years ago at the age of 84, emigrated from Norwich, Conn. Rev. Samuel Kirkland, brother of John, became a missionary, and took up his residence among the Oneida Indians, in 1767.

In Watervliet, Albany co. at the residence of her father, Abraham G. Lansing, Esq. on the 20th inst. Mrs. *Anna Monteith*, wife of Rev. Walter Monteith.

In Bradford, Vt. Mr. *Obadiah Davis*, a revolutionary patriot, aged 97.

In New-London, Conn. Hon. *Jeremiah G. Brainard*, aged 69, for many years a judge of the superior court of that state.

In Auburn, on the 16th inst. Mr. *Bela Fosgate*, aged 54.

MEDICAL CONVENTION.

At a meeting of a Medical Convention for revising the American Pharmacopœia, from different parts of the United States, held at the College of Physicians and Surgeons, in the city of New-York, on the 2d of January, 1830; Samuel L. Mitchell, M. D. in the chair, and Professor John B. Beck, of New-York, secretary; the following preamble and resolutions, offered by Ansel W. Ives, M. D. of New-York, and seconded by Professor Eli Ives, of New-Haven, were unanimously adopted:—

Whereas the improvements in medicine during the last ten years have been such as to demand a revisal and enlargement of the American Pharmacopœia—

Therefore, *Resolved*, That this convention take measures to prepare and publish an improved edition of the same as soon as practicable.

Resolved, That for this purpose, this convention will hold another session at the college of Physicians and Surgeons of New-York, on the first Wednesday of June next, at 12 o'clock.

By order, JNO. B. BECK, M. D. *Sec'ry.*

NOTICE.

The subscriber, desirous of changing his object of pursuit, wishes to dispose of his interest in the "Western Intelligencer," consisting of the editorial department. The present subscription, though not numerous, is considered respectable, and thought to be capable of much enlargement by the use of suitable exertions. The *locality* of the establishment, in the pleasant, healthful, and flourishing village of Hudson, Portage county, Ohio, and in the immediate vicinity of the Western Reserve college, will not be deemed objectionable. To any young gentleman of piety, talents and industry, the editorship of the "Western Intelligencer," would open a wide door of usefulness, and a prospect of competent support. Application by letters, *postage paid*, will receive attention.

R. STONE, *Editor.*

☞ The Jefferson County Bible Society will hold its annual meeting in the Methodist chapel, in Watertown, on the 27th inst. at 1, P. M.

GEO. S. BOARDMAN, *Sec'ry.*

☞ The Presbytery of Watertown will meet in the village of Adams, on the 8th of February, at 6, P. M. The 10th of that month will be devoted by the Presbytery to religious exercises, and to the business of the Benevolent Association. The report of the Executive Committee will be read, and addresses be delivered on foreign missions, domestic missions, and the education of young men for the ministry. After which the Lord's Supper will be administered.

* GEO. S. BOARDMAN, *Clerk.*

HIGH SCHOOL FOR BOYS.

THE Gentlemen and Ladies of Utica, and from abroad, are respectfully invited to attend the Exhibition of the High School, on Wednesday evening the 27th inst. at the 2d Presbyterian Church. Exercises will commence at 6 o'clock.

CHARLES BARTLETT.

Utica, Jan. 19, 1830. 3w2

JUSTICES' MANUAL.

HASTINGS & TRACY have just received a new supply of the Justices' Manual.

They have also for sale, the Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index, by the hundred, dozen, or single. Also, the Blanks required under said statute. *Utica, Jan.* 12, 1830.

FAMILY SUPPLIES,
AND ALL KINDS OF GROCERIES, EXCEPT ARDENT SPIRITS.

THE Subscriber has commenced business at the corner of Hotel & Liberty streets; where he offers for sale, a select assortment of Groceries, such as best Old Hyson Tea: Young Hyson, Hyson-skin & Tonkay Teas: Loaf, lump & brown Sugars: Coffee, Molasses, Ginger, Rice, Lamp Oil: Dipt, mould & spermaceti Candles.—Also, Codfish, Mackerel, Connecticut mess Shad, Pork, Salt; a constant supply of Superfine Flour, by the barrel or less quantity, Buckwheat and Rye Flour, Indian Meal, Butter, Cheese, &c. &c. and most other articles usually kept in a Grocery Store, (except ardent spirits), which will be sold at the lowest prices.

JAMES VAN RENSSELAER.

Utica, Dec. 29, 1829. 52

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 87

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

Who wants to see, when 100 *years old?*

M. HITCHCOCK & Co. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred years, and for sale at N 38, Genesee street. *Utica, May* 22, 1829. 21

POETRY AND MUSIC.

From the Connecticut Observer.

"THE DEAD PRAISE NOT THE LORD," *David.*

Deep dwellers in those cells profound,
Where dreamless slumbers reign,
No lingering sigh, nor grateful sound
Bursts from your drear domain.

But ye, upon whose unseal'd eye
Creation's glory breaks,
When morning opes the portal'd sky,
Or eve her sceptre takes:

Ye, to whose ear a thrilling strain
Of harmony doth rise,
From warbling grove and wind-swept main
While echo's voice replies:

Whose buoyant footsteps traverse o'er
Gay summer's blooming fields,
Whose free hands pluck the golden store
That lavish autumn yields:

Oh! praise the Author of your breath,
The Giver of your joy,
Until the icy hand of death
Time's fragile harp destroy—

Till, rising where immortal lyres
Shall to your hand be given,
Ye find that ye on earth have learn'd
The melody of heaven. H.

Worship vs. *Amusement.*—At a time of year, when singing schools are generally in full operation, it may not be amiss to drop a remark or two on a distinction in musical taste, which, however broad in theory, is constantly liable to be forgotten in practice. It is needless here to repeat, what we have these six years past been insisting upon with great earnestness, that devotional music should, in practice, be separated, as far as possible, from all the circumstantials of display. This is acknowledged as a fundamental principle among sound theorists and consistent executants. Even the feelings of gratified taste are to be managed with the utmost care, and delicacy, and discrimination, if they are to be kept from drawing off the thoughts and emotions of the pious worshipper, from the solemn business before him. It is very possible that the voice of prayer may occasionally be heard, at the beginning or close of a school or rehearsal, while yet the whole enjoyment of the evening is that which arises from the *mere love of music*, without the smallest reference to the soul-telling interest in the pious themes which are uttered in song. So far as this state of things exists, just so far, it is needless to say, does the work of cultivation defeat the very object which it *proposes* to accomplish. Music, thus cultivated, it is easy to see, must of necessity become a hindrance, instead of an assistance to true spiritual worship.

But furthermore, there is a vast quantity of "approved" music afloat, which, though it embraces words that have reference more or less remote to sacred subjects, is particularly designed for amusement and display. This, by being dignified into sacred music, while in character and effect it is wholly and absolutely secular, does, if possible, more injury to the interests of devotional psalmody, than even the management above specified. Such specimens are often highly useful, when kept in the proper place; but they are no more fit for worship, than are the soliloquies of a Cato or a Hamlet.

An effort has heretofore been extensively made, in various parts of our country, to produce—without exactly understanding the subject, perhaps—an entire amalgamation of these two styles; but the effort has not finally succeeded; and it never will succeed, till every spark of piety has fled from the christian heart. What, is there no difference between admiring the genius of a fine poem, and making use of the sentiments of the poet as the vehicle of our pious aspirations? If there is not, then there is a vast deal of mockery and profaneness in the best of us. The illustration is even more important in music, than in poetry. All we ask is, that things which are totally of a different nature may be kept separate, and be called by their right names. So far as the interests of devotional music are concerned in this country, we would say to those who are not accustomed to discriminate, that the music which produces, on the whole, or is really calculated, under favourable circumstances, to produce sentiments of definite and decided devotion, is to be considered as sacred or devotional music; while that which merely operates on our animal spirits, like the inspiration of poetry, the pomp of declamation, or the interest of dramatic exhibition, is decidedly secular in its character, and ought to be so considered, whatever name it may receive from the composer or the executant.

This principle is entirely fundamental; and words would fail to tell the importance of fully recognising it in practice. If the object be a choice musical treat, a rehearsal of choice specimens, selected from the greatest or the least of masters, and performed in fine style, &c. &c. then let it be so understood; and let the lovers of devotional music not be disturbed by the secular influence which results from the performance, as if it were inseparable from the act.—And, on the other hand, if the object is to worship God in spirit and in truth, by singing his praises; then let this also be fairly stated; let the selections be made accordingly; and let every thing be managed in such a manner, that the attention shall be fixed upon the great Object of religious worship and adoration. If this thing is not done, in such a given case, let it be understood on all hands, that the performance has failed; and if it is done, then there is evidence thus far, that the ends of devotional music have been answered.

MISCELLANEOUS.

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. X.

In the town of ——, there lived, a few years since, from fifteen to twenty females, who, as heads of families, were connected with ungodly husbands. The former were decidedly pious: The latter, though they exhibited considerable variety in their belief and practice, were far from righteousness; and some of them almost beyond the hope of recovery. Among them were the decent moralist, the profane swearer, the intemperate drinker, the sabbath-breaker, the skeptic, and the infidel. They had been bred up in the midst of gospel privileges. They had a thousand times heard the invitations of mercy, and as often rejected them. Some of them, too, were men of distinction in society, men whose influence was felt far beyond the circle of their family relatives. These brethren of unrighteousness were a constant grief to their companions; and matters were continually growing worse, because they were hardening themselves in sin, and to all human appearance, filling up the measure of their iniquity.

What was to be done? How should females act under such circumstances? The light of their christian example had doubtless shone around them; but it had shone to little purpose. They had appealed in secret to the mercy of a God who heareth prayer; but as yet their prayers were not answered. They had conversed on the subject of religion in their own families; but conversation, it seems, had been as water spilt on the ground, which could not be gathered. It was a time, too, of general declension.—There was much coldness among Christians, and it was with difficulty that the vital spark of religion was kept from becoming extinct. The little band of sisters were thus in trouble. They had little faith, and perhaps little hope. But at length, when they began to confer together, it appeared that there was one thing that remained to be done. Their prayers had not yet been united. Hitherto they had asked nothing in concert. They had not yet tried to avail themselves of the precious promises which are held out to petitioners, who "agree together," or who meet together, in the name of Christ, for special prayer. A female prayer-meeting was instituted, and afterwards statedly observed. Hope began to revive. Soon one of the men became anxious; and then another, and another; and at length one was rejoicing in hope. How rich was the blessing! Who would not thus have prayed all her life time, for the recovery of an immortal soul from the threatening horrors of the second death?

But the work did not end here. A general revival soon followed; during the progress of which all but one, who had been thus prayed for, became the hopeful subjects of redeeming grace. That one had been absent for some months, far beyond the influence of the revival, and he did not return till it had measurably subsided. Still he was remembered with strong crying and with tears. Nor was it in vain. At the end of three or four years, he relented, became as a little child, and was added to the joyful company of believers. O, who would not trust in the mercy of a prayer-hearing God? Who would not unite in concert to implore such a blessing?

Your's, &c. P——R.

AFRICA.

A writer in the Connecticut Observer, states, that he has in possession a collection of facts, which go to prove the following propositions: 1st, The scheme of colonisation is practicable. 2d, On account of certain evils to be removed, it is desirable. 3d, In connection with other schemes for the benefit of Africa, it promises to remove these evils. Among other interesting statements contained in this article, we find the following:—

"The colony is based on the immoveable foundation of *intelligence* and *religion*. Not less than $1400 are annually expended for the support of schools: $1100 are paid by the colonists by *voluntary subscription*.—Every child or youth is provided with an appropriate school, and required by law to attend until a certain age. Sabbath Schools are also established for themselves and for the natives. The whole settlement of Monrovia is resolved into a Sabbath School Society. The public library exceeds 1200 volumes. There are some charitable institutions for the benefit of the natives. All classes attend public worship on the Sabbath.—Hence the Sabbath is universally observed. The institutions of religion are respected by all. There are but few crimes. Profaneness and intemperance, instances of which are rare, meet with universal reprobation. All who visit the colony give ample testimony, that it is eminently a moral and religious community. The natives look upon it with wonder and surprise; and hardened foreigners have there seen and felt the influence of the religion of Jesus. Besides all this, once at least has the Spirit of God descended upon the colony. At that time fifty made public profession of religion. Speaking of this event, Mr. Ashmun said, "Tears of affectionate joy or sorrow are often seen to flow in the house of God, from hearts silently melting under the searching influence of his word. I have seen the profanest foreigners, that have ever visited the colony, tremble with amazement and conviction."

SALADIN.

The great Saladin, after he had subdued Egypt, passed the Euphrates, and conquered cities without number. After he had retaken Jerusalem, and performed many great exploits in those wars which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action that ought to be transmitted to the most distant posterity.

A moment before he uttered his last sigh, he called the herald who had carried his banner before him in all his battles. He commanded him to fasten to the top of a lance the shroud in which the dying prince was soon to be buried. "Go," said he, "carry the lance, unfurl this banner, and while you lift up this standard, proclaim—This, this is all that remains to Saladin the Great, the conqueror and the king of the empire, of all his glory!" Christians, (says Saurin), I perform to-day the office of this herald. I fasten to the staff of a spear sensual and intellectual pleasures, worldly riches, and human honours. All these I reduce to the piece of crape in which you will shortly be buried. This standard of death I lift up in your sight, and I cry—This, this is all that will remain to you of the possessions for which you have exchanged your souls!

CHURCHES IN NORTHAMPTON.

The new episcopal church in this place, is a handsome building, and is furnished with an organ and bell. There are now four churches in this village, two congregational, one baptist, and one episcopal. There is also a methodist society in the town.

LITERARY AND SCIENTIFIC.

EGYPTIAN HIEROGLYPHICS.

We have formerly mentioned, that a French antiquarian is engaged with unparalleled success in deciphering the ancient hieroglyphical inscriptions, which are found upon the rocks and the tombs of Egypt. By a letter from him, (Champollion), dated in May last, from Thebes, as translated for the Journal of Humanity, it appears that he has been examining the inscriptions upon the tombs of the Pharaohs, some of which are dated as far back as the time of Moses. One of the most remarkable facts thus authenticated, is, that the Egyptians, notwithstanding the grossness of their idolatry, believed in the immortality of the soul, and in the rewards and punishments of a future state. All that the ancients have told us respecting these doctrines of the Egyptians, are therefore doubtless facts. Can the heathen, then, who now live in the heart of a *christian* land, stand up in judgment before these ancient worshippers of the "moles and the bats," and the reptiles?

The parched Ground shall become a Pool.
Isaiah xxxv. 7, illustrated by the Arabic.

In the sandy plains of the east, there is often discovered about noon, an illusory vapour, that is called by the Arabians, *serab*. Its undulations in the sun-beams give it the appearance of a running stream, or an expanded lake, which tempts the weary traveller, and then recedes from him, or wholly vanishes. "It is a certain brightness, or a shining vapour, which appears in those regions at mid-day, when the sun's heat is most intense; and it resembles running water."*

Arabian writers have very appropriately alluded to this, as an expressive emblem of disappointed hope. In the Koran† it is said: "But as to unbelievers, their works are like the vapour of the desert. The thirsty (traveller) thinks it to be water, until, when he comes to it, he does not find it to be any thing." In an elegiac poem by the Arabian bard Lebid,‡ we find a beautiful allusion to it.

When Isaiah uses the expression *Vehayah hash-*Sharab *la-agam*, (which our English version renders, *and the parched ground shall become a pool*), his allusion is to the *Serab*, as his subject is the fulfilment of hope.§ With this imagery before us, we may therefore, with great beauty, translate his words:—

"And the Serab shall become a (real) lake."—*Episcopal Watchman.*

* See Golal, as quoted by Marraccius in his Alcoranus, Sura xxiv, *v.* 40, note.
† Sura xxiv, 40.
‡ The original Arabic of this elegy, and also a metrical translation of it, are given by Carlyle, in his *Specimens of Arabian Poetry*, Specimen I.
§ This thought is suggested by Carlyle, in his Specimens, p. 7.

THE STEAM-ENGINE.

The following animated description of the powers of the steam-engine is from the pen of Dr. Arnolt, in his work on the Elements of Physics:—"In the present perfect state of the steam-engine, it appears a thing almost endowed with intelligence. It regulates with perfect accuracy and uniformity the number of its strokes in a given time; and counts or records them, moreover, to tell how much work it has done, as a clock records the beats of its pendulum; it regulates the quantity of steam admitted to work—the briskness of the fire—the supply of coals to the fire. It opens and shuts its valves with absolute precision as to time and manner; it oils its joints; it takes out any air which may accidentally enter into parts which should be vacuous; and, when any thing goes wrong which it cannot of itself rectify, it warns its attendants by ringing a bell! Yet, with all these talents and qualities, and even when possessing the power of 600 horses, it is obedient to the hand of a child. Its aliment is coal, wood, charcoal, or other combustible; it consumes none when idle; it never tires, and wants no sleep; it is not subject to malady when originally well made, and only refuses to work when worn out with age. It is equally active in all climates, and will do work of any kind. It is a water-pumper, a miner, a sailor, a printer, a cotton-spinner, a weaver, a blacksmith, a miller, &c.; and a small engine, in the character of a steam-pony, may be seen dragging after it on a rail-road a hundred tons of merchandise, or a regiment of soldiers, with greater speed than that of our fleetest coaches. It is the king of mechanics, and a permanent realisation of the genii of eastern fable, whose supernatural powers were occasionally at the command of man."

ANTIDOTE TO PRUSSIC ACID.

M. Dauvergne, in a letter to M. Gay Lussac, dated Paris, April 25th, 1829, states, that M. Simon, apothecary to the hospital Saint-Louis, poisoned a cat with hydrocyanic acid, by placing two drops in the corner of his eye. The animal was violently affected, and when to all appearance past recovery, a large quantity of chlorine was diffused in his throat, which very soon alleviated the symptoms; and when able to raise his head, which before he could not do, he appeared to take pleasure in smelling the chlorine, from the relief which it afforded. In an hour he rose on his feet, and in the course of two hours more, scarcely any traces of morbific symptoms remained. The experiment has been tried on various other animals, with similar results.—*Ann. de Chem.* 1829.

There are about 50,000 inhabitants in Iceland. They had a newspaper among them some time ago, but were unable to support it. They have, however, a Bible Society of their own, which has lately published a new translation of the new testament.

Four most eminent chemists of Europe, have died within a year, viz. Messrs. Wollaston, Davy, Proust and Vauquelin. England has now, in Mr. Farraday, the first chemist of the age.

NEW-YORK PRICES CURRENT.
CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$143 50a	Sole, oak tanned, lb	19a22
Pearl	143 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 12a5 25	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 10a1 12	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.
CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE,
Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the month, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.
Utica, Dec. 15, 1829. 50

MARSHALL'S AMBROSION.
PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

Utica, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

New-Hartford, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. John Williams, Messrs. Storrs & Co. Dr. J. B. Marchisi, and Messrs. Hitchcock & Swan, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.
G. MARSHALL, Old Post-Office, Utica.
August 25, 1829. 34

WALKER'S ESSENCE OF LIFE.

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble.
Dummerston, Vt. Jan. 29, 1829.
HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.
Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. Wm. BLACKWOOD.
Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.
PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.
WARNER & HARVEY, sole agents for Utica. 51

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street.
August 25, 1829. 34

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of *Alfred B. Hatheway*, an imprisoned and insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the county of Oneida, on the sixth day of March next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 18th day of December, 1829.
51w10 ALFRED B. HATHEWAY, *Insolvent.*

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel